"My friends, there is in these facts of history a lesson which we men and

women of the twentieth century must

as were the people of three centuries

Principles are eternal.

law of growth has not been repealed,

What seemed to be religion yester-

day can not possibly be religion today.

me and all the world, if found at all

most obvious need in all the moral

"The very idea that religion, as the

highest, noblest, completest expres-

sion and fulfillment of human life

could be or has been revealed once

for all to any human mind in any past

soul, higher and more sacred than any

others, could be entrusted to any

priesthood, to any church, to any fixed

of authority is within, God is within,

life and all that is sacred in it has its

within the soul of man and the soul

own capacities and needs by equally

ligion, a truth inherent in the ever-

lenge of the Divine in this new year

of life that lies before our advancing

coming days and months with open

sponsive to the summons of the same

divine voice which in any past has

called forth from sleeping human souls

the Christs of which they were uncon-

Hives, eczema, itch or salt rheum

ets you crazy. Can't bear the touch of

your clothing. Doan's Ointment cures

the most obstinate cases. Why suffer?

THEATRICAL

"THE DEVIL."

Nearly every prominent theatrical

his career-one that overshadows

roducer attains one notable success

all of his other projects. And the

records prove also that seldom does

one manager succeed in finding more

than one such play. Edward E. Rice

has "Evangeline" to his credit. The

dozen other plays that he ever pro-

duced. "Arizona" was the late Kirke La Shelle's champion success winner.

With "Ben Hur" Klaw and Erlanger

already have rolled up the gigantic profit of two million dollars, and the

Homestead" has served Denman

Thompson for a generation and,

'Way Down East," will perform a sim-

ilar service for William A. Brady.

Christian" and Charles Frohman has

had "The Little Minister." It has re-

mained for Henry W. Savage to pro-

duce two such sensational plays wita-

The first to which reference is made

is, of course, "The Merry Widow," the most popular musical play of a century.

The other is "The Devil," a play which

has gripped New York. Philadelphia, Boston, Pittsburg and every other city

in which it has been presented. It is

Henry W. Savage's version of this wonderful play, presented by special permission of Mr. Savage that is soon

to be seen in this city and it will be

given by a splendid company, headed

young American actor.

"Go to the Devil."

At the Grand tonight.

by Ramsey Wallace, the versatile

This is the popular slogan in nearly

very big city of the civilized word

drama, for Franz Molner's Hungarian

play "The Devil," now translated into

English, German, French and Italian

is the season's theatrical sensation.

Blame Safer Than Praise.

As the Sandwich islander believes

that the strength and valor of the en-

emy he kills passes into himself so

we gain the strength of the tempta-

tion we resist. But as soon as honeyed

feel as one that lies unprotected be

fore his enemies. Blame is safer than

words of praise are spoken for me I

It is the new watchword of the

Liebler and company have had "The

end is not yet in signt.

sciously the cradle?"

All druggists sell it.

mind,

with understanding heart, re-

It is in the

authority, is an idea which is not only

and social and spiritual challenge of

take seriously to heart. We are fac-

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REVEREND **BROWN**

"EVER CHANGING, EVER GROW-ING RELIGION" DISCUSSED.

Recent Fearful Tragedy in Sicily Compared With Tragedy of Our Industrial System.

After pointing out the fact that the ecent fearful tragedy which has be fallen Sicily was trivial compared with the tragedy of our own industrial ystem, where five hundred thousand men and women and children are either killed or maimed every year, and that the real tragedy of Sicily, Christendom, is not that precipitated spoke as follows:

"Think what this tragedy in the phere of religion is and what creates It is the attempt, in the name of authority, to palm off on men and women as religion something which is not religion, something which is indeed the denial and the defeat of religion. And that attempt is being made simply because men fail utterly to understand that immutable law which determines religion, as it does everything else. I mean the law of growth, the law of change. All religious institutionalism tends inevitably represent religion as something fixed, unchangeable, harking back to remote antiquity, established by external authority. Examine any creed in Christendom or think of any liturgy, any set of so-called religious rites that are being practiced, and name for me one single idea or one rite or form which derives its meaning or its sanction from any need or demand which human life by its own nature feels or implies. The thing can not be done.

"In all these endless quarrels be tween warring Christian sects of which the history of the Christian church is simply a record, what has been the unvarying claim of each and every party to the quarrels? The unvarying claim of each has been that its validity was established, not by the standard of anything to be found in human nature or human life toay, not in anything which such sect ould show of positive results in the dividual or in society, but by the andard of some legend or tradition of a distant past. The conclusive ac gament has been that of apostolic succession, never the convincing armment which a succession of real apostles would have been. And that means that in the minds of these teachers, of superstition religion is

something which does not change. "And yet, nothing is so perfectly clear in all the history of religion, of this whole human search for religious verity, as change. Even the Bible bears all through its pages the unmistakable marks of radical and far-reaching changes-changes in the ole conception of God and man and not daring squarely to face the claims Think of the change which the

ophet Micah registered. In the of the dedication of Solomon's temple, we are told that Solomon sacrificed to the Lord 'two and twenty thousand oxen and a hundred and twenty thousand sheep.' That was the very acme of religious expression In that age. But listen to the words of one of the prophets who made our Bible, a man who lived five hundred years after Solomon: 'Wherewith shall I come before the Lord? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? He hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justice, add to love mercy, and to walk

humbly with thy God?' "Nothing can be more vitally im-portant to your life or to mine than that we shall see exactly what relation to real religion these institutions ciaiming the name and functions of religion actually sustain, and what religion now and here is. Perhaps we can not get better possession of these two facts than by an illustration from histor On the seventeenth of February, 10, the city of Rome witacourse of men such as nessed a. the great city on the Tiber, accushas been to imposing spectomed as ighout its history, has rarely s But this time the crowd thered to greet a triumph-/ at the head of his victoant Cad ns, nor yet to gaze at the rious le so-calle vicegerent of God on earth, alleged vicar of the peasant the and deliver work promptly, and charge | Christ of Palestine, in all the pomp of clerical retinue. These men who crowded the Eternal City had come from the ends of the earth—the flower of twentieth century science and philosophy and life-to do honor to a poor wandering knight of the spirit, who, after eight years' imprisonment in a iungeon, suffered death at the stake at the hands and by the order of that church which then and now claims an unbroken authority and succession from Jesus and the apostles-had come to unveil a monument in memory of Giordano Bruno on the very spot where, three hundred years before, a tumultuous and checkered human life ended on a pile of fagots.' That spot had become and will to the end of time be considered a sacred spot --none more sacred in all that ancient city-because the man who died there exemplified, as the church which put him to death never and nowhere in its history has done, the deepest, high-

est, noblest, truest spirit of religion. "Why did the nineteenth century, just before it closed its doors, think it must pay precisely this man an homage so pure and so enthusiastic? The answer is found in the fact that Bruno, more than any other of his time, embodied and expressed that

spirit of genuine religion which we of the twentieth century are bound That concourse to recognize. thronged Rome to do honor to this martyr-prophet of the sixteenth cen- rope and have passed into the hands tury because all men today who are of emancipated intelligence in those awake, who are using their minds, who have any consciousness of what asserted and exercised the right to life and the world mean, are seeing that the principle for which Bruno stood, the principle for which Theo- stead of mortgaging them to a priestdore Parker pleaded in the deaf ears | hood. Spain is a dead nation, and the of men and women calling themselves only hope for Italy is to be found en-

Unitarians in Boston sixty years ago, the principle of which Walt Whittion. in our own time has been a per suasive spokesman—that principle is central and vital to the only thing which can be religion to us men and women. Let us think what that prin- ing the challenge of religion as really ciple was and is.

"In the year 1543 one of the great

est discoveries in the realm of sci-

ence which all the history of the world has recorded was published, and almost simultaneously with its publi- Religion roots itself in no supernatu cation its author, Copernicus, passed ralism. It roots itself forever in huaway. It was the discovery that, in- man life. And its sanctions and sastead of being the center of the uni- credness will be found by you and by verse with all else revolving about it and tributary to it-as the world then by us, in our own present, in our own celleved-the earth is only a minor planet in one among unnumbered systems and tributary to one of millions our own time. of suns. That discovery of Copernicus was the discovery of a fact, a truth, which time has proved to be of most far-reaching moment, of fundamental importance and value to every sacred interest of human life. And it was in- or that these interests of the human evitable, because of what human life is. The human mind grows, expands, searches for the truth-that is the noblest, highest law of its existence. Not to do that would be the denial immoral, but insane. The fountain well known French astronomer and and of Italy, too, as of Russia and all and the defeat of all that makes it worth while to live. It was the deepby nature, but that tolerated by hu- est instinct of religion which Coper- source, so far as we are concerned. man ignorance and greed, Mr. Brown | nicus obeyed, and it was a service of religion which he performed when he of society. It is to this shrine of the gave that truth to the world. But how common life that you and I have to was it received? We all know how come, if we are to find a place of real it was received. Had he not died a and genuine worship. natural death, he would have been presence of human struggle and huvisited with the fate of Bruno. When | man aspiration, of men's demands for Galileo dared to proclaim his faith in their rights, of men's attempts to that principle which Copernicus dis- match the sacred law written in their covered, he was forced to recant or burn. Indeed, this feeling of hostil- sacred laws in the whole social order, ity toward the truth which we now it is in the presence of these aspiraknow to have been so vital and fundamental to life and progress was not it behooves us to take off our hats confined to the Catholic church-it and stand reverent and worshipful, church. The whole body of organized religion was against it, as !t is always truth. Listen to what Martin Luther had to say about Copernicus: 'People gave ear to an upstart astrologer who strove to show that the earth revolved, not the heavens or the firmament, the sun and the moon. This fool wishes to reverse the entire science of astronomy, but sacred scripture tells us men God made us to be, if we would that Joshua commanded the sun to measure up to our responsibility or Melancthon, the greatest scholar of the Reformation, declared that 'it is the part of a good mind to accept the feet, that we go forth toward the truth as revealed by God and to acquiesce in it. The earth can be no where except in the center of the uni-And John Wesley said these verse. new ideas 'tend to infidelity.'

"Why was it that these leaders of what was called religion three centuries and less ago hold that attitude of bitter hostility toward those who were the discoverers of truth in their time? The answer is perfectly clear. They accepted a totally irreligious principle as the standard of their ac tion: the principle that authority is the basis of truth, and not truth the basis of authority. 'Authority for truth, not truth for authority,' their principle, and it is still the prin ciple of every organized religious body which is clearly recognized as a part of the Christian church. And when, upon the new birth of science in the Kenaissance, the whole modern world was feeling the immortal thrill of new life and uplifting thought, the Roman church, unable to meet the challenge of that tremendous human uprising,

of the awakened human intelligence, organized itself as a body apart from revenue from "Trilby" than from any and hostile to the common civic society. 'Monks and nuns, as the elite of ecclesiastical piety, became representatives of supernatural virtue. of superhuman sanctity, and are so regarded still. Indeed, that is the only possible defense or justification of this violation and profanation of the human body and the human soul which Catholic celibacy stands for. Their theologians became bearers of supernatural revealed knowledge; priests became bearers of supernatu ral authority and power lent by Christ and the apostles, which were as superior to all secular rule as the light of the sun is to that of the moon. Thus, the mediaeval church built a second world above the natural human world, with the claim that the former alone was true and good and peantiful! It atill maintains its dwelling in that same mythical and alien and unreal world and teaches a mor-

ality and a religion which have no single root in the soil of human life. "Think what has been the result of this attitude and teaching of the churca of the past, and then consider what is bound to be the result of that same attitude and teaching today. What is it that in the name of religion has been almost absolute over the minds of the people of southern Europe, esrecially Spain and Italy? Over these peoples the Catholic church, with its supernatural sanctions and rites and morality has been supreme. What is it that has dominated the thought of Germany and England and the United States? The principle that created and justified the Reformation: the right and duty of every man to think for himself, the supreme authority of reason in human life. Think what the situation was when Catholicism. the religion of supernatural authority took possession of southern Europe Italy and the Italian people were the masters of the world. The people of Germany and Britain were savages. What are the facts today? Who are the people today that have the liveliest part in taking possession of the world in political, commercial and colonial ways? Where do you find the

civilization? Whence our philosophy?

Whence the new views and the ruling

deas of our science? Where is to be

found the undoubted leadership in all

that makes for progress, for better-

niert, for hope and fulfillment for any

man or any class of men today? The

cradle of all that is most sacred in

our modern world, in any department,

found no place in Spain or Italy-it

found place and welcome in Germany

and England and America. The reins

of all leadership, of all power, have

fallen from the nerveless hands of the

priest-ridden peoples of southern Eu-

northern peoples who have bravely

think and to speak for themselves

who have used their own minds in-

answer can not be in doubt.

ergy?

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THEME OF DISCOURSE AT THE PRESBYTERIAN CHURCH.

Rev. Carver Discusses Scientific As pect of Recent World Startling Catastrophe and Draws Moral.

Speaking from the theme of "Th Relation of Science to Religion, in Its Bearing Upon Prayer," Rev. Carves aid, in part:

"The scientific world was startled this past week by a lengthy statement made by Camille Flammarion, the geologist, in which he advanced the theory that the great Italian earthquake might have radium as its real ource, and that it was chemical in its origin rather than physical. Let us examine the scientist's grounds

for his statement. "We have always been told that, ir the formative process of our globe's development, the portions near the poles would become stable or cold first, and in accordance with this hyrothesis the volcanoes would die near the poles earliest and be active long est near the equator, and, furthertions and struggles and demands that rore, the gases and matter near the counter would be readjusted last, for there the heat would be nearer the was equally strong in the Protestant for here, as nowhere else, are we in surface. Facts bear out this well the presence of God himself. Here known theory. Alaska has a great is the temple of real religion. It is dead volcante region where ages ago arrayed against any new and vital an ever-changing, ever-growing truth there must have been terrific shocks. of life with which we have to deal if The same is true of Iceland and our we would have anything to do with re. Yellowstone Park, Snake river, and Copper mountain regions. Now, the changing, ever-growing scope and vis- cooling would be retarded most near ion of the human soul. Is it not, there- the water, therefore, we have great fore, most fitting, nay, imperative, if earthquake centers of Japan, Sicily we would really be the men and wo- and even San Francisco. This is not absolutely true, however, for in 1811 the lower Mississippi river region stand still, and not the earth.' Even face bravely and effectively the chal-suffered what was probably the most violent earthquake of recent years but as there were but very few people there then the fatality was very slight.

"The world's greatest earthquake region is at the scene of the recent disaster. Mount Aetna is today one great solid lava cone, 10,937 feet high. and as much of the upper part has been worn away, it was once probably 13.000 feet of pure lava. This was thrown up so long ago that the lower 6,000 feet has so far disintegrated that it is very fertile. Therefore it is much older than our Snake river lava country. The ancient historian Thucydides, writing in 425 B. C., tells us of its great eruptions and lava streams in his day. Later there were four violent eruptions between 140 and 121 B. C., and from 79 to 1908 there were twenty-seven earthquakes near it and four most severe ones The last very severe one was in 1693 These very severe ones seem to ocour about every 250 years. There are three of our greatest volcanoes in this region: Aetna, Vesuvius and Stromboli, and yet these three can not furaish an outlet for the powers beneath. Now, the peculiar thing is that all the earthquakes of this particular region occur so near the earth's surface. We ed, the world was ready to help us know this because they are of such An eruption does not affect a wide region. This shock was not noticed even as fareas Naples. The Charleston earthquake was, in 1886, felt within a radius of 1,500 miles. The Lisbon earthquake was felt over a region three times the area of all Europe, so Humbolt tells The San Francisco earthquake us. was felt by the instruments almost around the globe. These, therefore were far deeper in the earth; but the secent one was near the surface. How, could it be so violent? Now, we know that normally temperature increases one degree centigrade to ev ery thirty-five meters of depth; but in Sicily it increases far more rapidly than elsewhere. The tension of steam vapor increases more rapidly than atmosphere. Steam vapor attains 5,000 atmospheres at 1,000 degrees centigrade, but at 1,300 degrees centigrade steam vapor is at a tension of 1,000 atmospheres. Now we know that the temperature at the bottom of Aetna is at least 1,500 degrees centigrade, therefore, the steam vapor at that level, by the infiltration of water, must be in a state of very unsta-

noes can furnish a vent for this, but once about every 250 years it has gathered in greater power and a terrific displacement occurs. "Now, note the two peculiar facts relative to this Sicilian region. First, | ment, it is a permanent volcanic region; it does not die as other regions have done; and, secondly, it is a region where the steam vapor is near to the surface, as shown by the limited area of the effect of the shock; but, being near the surface, it should, if it is caused by physical reasons, die sooner than regions like Iceland and Snake river and India. This, however, it has not done, and, therefore, Flammarion, it probably is not of a physical origin. But if not physical, heat, then what? Probably, and most likely, chemical heat. we know of any chemical power that could keep such tremendous heat so long? Yes, says Flammarion, there could be a chemical origin, to which radium or some unknown kindred substance would be the source. Now, I give you this argument for your consideration. If it be worthy, says Flammarion, of the world's thought, then why not commence a thorough scientific examing tion in this Sicilian region by tao means of a gigantic well to ascertain if possible the conditions of the earth in this most interesting region. an undertaking would be entirely within the limits of the present day engineering skill, as the heat is very near the surface in this limited to cinity. History tells of an aviul cruel to make people suffer. But as we earthquake in Sicily in 1693, when find the element of suffering and pain

ble equilibrium and would be power-

fully released by the slightest cir-

cumstance. Usually the three volca-

Elijah's long days of prayer there was

an earthquake and fire, but the an-

swer to his prayer was not in the earthquake or the fire, but in the still small voice. God does not usually speak to his children through great physical phenomenae. There is a world of spirit and a world of nature, and while the world of nature has many a message concerning the power and wisdom of God, it is to the world of the spirit that we go for our communion with Him. Jesus Christ seemed to clearly imply that nature had its fixed laws when he spoke of those upon whom the tower of Siloam fell. They died because of the workings of great laws which almost al ways work for man's great benefit When we think of the magnitude of our solar system and the power of our many natural laws, all essential to our world's regulation and perfectness, it is simply marvelous that so seldom does it all work to the harm of man. The number of deaths caused by machinery and mechanisms is far in excess of that caused brough the workings of the laws of

In one of our store windows there was this week a strange combination of pictures. One was a beautiful scene of the coast country now devastated by this disaster, and the other, the life-size portrait of Evelyn Thaw so tinted as to show her real beauty Now, here was food for our thought Great forces of nature have devastated the scene of the one. Great powers of sin ruined the other. world is amazed at the national ruin, but sees fair girls and strong mer and children and homes ruined in numbers far beyond that of this earthquake, and having the power to check it, simply does nothing. We say it is awful to think of this Sicilian tragedy, and it is; but we are so ac customed to the deadly harvest and blight of sin and all its cursed allies that the youth of our land and the men of our street can be ruined in living death and shame in great numbers without our nation becoming never condemn God for the one while we are indifferent to the other.'

TRAGEDY

ALL THE WORLD STANDS APPALL. ED AT AWFUL CATACLYSM.

Rev. McCreery Draws Lesson of Uni versal Brotherhood Made Manifest by Means of Calamity.

The newspapers have brought us the details of a terrible earthquake over in Italy, bordering on the straits of the ancient Charybdis. loss of life has been very great and the suffering inestimable. The world stood appalled a moment, but is now rushing all aid possible to the scene. Our own United States is doing well. He who gives quickly gives doubly. By means of the telegraph, our gifts can reach the stricken in a very short time. The world is being bound closer together with all calamities. The famines of India and China have received our aid and when our San Francisco was burn-Some day we will recognize

It's coming yet, for a' that; That man to man, the world o'er, Shall brothers be for a' that.

So while we deplore these calamities, they give us an opportunity to show our brotherhood. And are binding the world closer together. But as there are some peculiar ideas that have arisen in the discussions of

the calamity, we wish to endeavor "to justify the ways of God to men.' First, let us lay aside the thought that the earthquake has come as a punishment to the people of Italy An acquaintance remarked, "I was just saying to my wife, that the world was getting so bad, that it is a wonder God did not destroy it all." Well, I believe the world is getting better. But then does not God punish in some other way

-down here? First-We know He punishes by affecting the character. For every sin he gives a weakened character-a hardened heart. The five traits are lessened, the response to the true and the good become less earnest. withholds his presence and refuses to bless until there is repentence. Second-Then he punishes by les

sening the joy of life and the enjoyment that should be ours. One's good time becomes less and less satisfac-The sweetness of life becomes tory. bitter, the good-husks. Sin brings its blight and that blight is God's punish-

Third-The anguish of conscience is such that one seems to be lashed about life. This fills life full of the sad, the disappointing. So great is the burden that men interpret the calamities of nature as punishments from God. One can imagine that any one lashed by conscience would easily think that the earthquake in Italy was a punishment. But we will find upon consideration that God is a just God. As just, his punishments must be uniform. Italy is no more wicked, per-haps not as much as other places, why are they not visited. Wny does God discriminate. Why so earthquakes in volcanic regions? No, we find enough corrective punishments in the other ways that God uses without concluding that he uses these means for that purpose.

But you ask me if not punishment, what part does God have in the matter. Some people may think that God has no part. They deny his responsibility. But in so doing they deny God. Eltner God is fully responsible or He annot be excused for not making Himelf responsible. In either case, He

esponsible. We must conclude, then, that He as a part, but what is it? It would be easy to say that God is love and pass it by with that and no further thought. Some would say that God is cinity. History teas carthquake in Sicily to 1693, when fifty-four cities and three hundred villages were entirely wheel out and the entire island deviated. Had it been as densely populated then as now the as densely populated then as now the loves the world is that He suffers. He loves the world and suffers in the suffering of Jesus Christ for men. There is too much to prove the message of

Let us recognize the fact that the

we may not see why

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currence. It is part of the carth's III made the earth so that its ment requires the eartaquake They have been since the earth wr Some day we will know where to look for them and build accordingly. it was not without this c may be that we will get wisdom and live out of the danger zone. Japan has lost thousands of lives in earthquakes—they have one daily—therefore taey build their houses accordingly. The

rest of the world-at least that part may not be possible, but which is in danger will be more caremake up for the loss of life. Epidemics are teaching us to be more careful about sanitary conditions. The run of contagious diseases last year has taught us to be careful so that our beautiful city is quite free from them. fully builded some day-then we will beautiful city is quite free from them tivation that the now. Some day we will save life by is delaying. One wastes

further back from the wa So God would teach us that we must progress in nature development. Let use judgment and care in life. By

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